Scala Naturæ:

A TREATISE

PROVING

Both from Nature and Scripture the Exiſtence of Good *Genii*, or *Guardian-Angels*.

In a Letter to his much Honoured Friend, *J. B.* of *C.* Eſq;

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Printed for *John Lawrence*, at the *Angel* in the *Poultry*. 1695.

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BRITISH
MUSEUM

Scala Naturæ.

SIR,

1. WHoſoever obſerves the Methods of Divine Providence in the diſpoſition of the Univerſe will perceive that by regular and eaſie ſteps God would have us aſcend to the knowledge and enjoyment of himſelf. For as he has furniſhed out the World with great variety of Beings, ſo hath he reduc'd that Numerous Maſs of things to an exactneſs of *Order*. Inſomuch that from the moſt Inferiour *Order* of Creatures we may in our Contemplation ariſe *gradually* to the ſupream. And from the loweſt *Degree* of Nature con-

tain'd in any one *Order* or *Claſs* of things we may aſcend by ſmall ſteps to that which is the higheſt, and moſt perfect *Degree* in the ſame *Claſs* or Specifical Sphere of Nature.

2. Now if we will conſider the Works which God hath wrought in the ſelf ſame *Method*, which Infinite Power and Wiſdom have form'd and contrived, 'twill be neceſſary for us in the firſt place to diſtinguiſh the ſeveral *Claſſes*, *Orders*, or *Ranks* of things which differ from each other in their *Specifick* Natures. And after that is done, we muſt narrowly inſpect the various *Degrees* of Power and Perfection appearing in thoſe things which belong to one and the ſame *Claſs* or *Specifick Order* of Beings.

3. The

3. The very *Ranks* and *Orders* of things admit of one great and general Diviſion, *viz.* into *Viſible* and *Inviſible*. And as the inviſible Attributes and Perfections of God are diſcern'd by the viſible Works of his Creation, according to St. *Paul*'s Argument, *Rom.* 1. 20. *The inviſible things of him from the Creation of the World are clearly ſeen, being underſtood by the things that are made*, &c. In like manner do we raiſe our Thoughts from an Inferiour *Order* of things to its next Superiour, and ſo forward to the Supream. And ſo we aſcend from the loweſt to the higheſt *Degree* of Nature in things of the ſame *Rank or Claſs*. Now, the Deſign of this Treatiſe is by theſe juſt and eaſie ſteps of *Viſible Nature* to ariſe to the loweſt

Order of *Invisible Beings* the Genii or Tutelar Angels.

4. In the Visible World are contained four general *Ranks* of things; the meanest of which partakes only of *Existence* without Life, Sense, or Intellect. The Second has both *Existence* and *Life*, but without Sense or Intellect. The Third of these shares *Existence*, *Life, and Sense*, but not Intellect. The Fourth has all these joyn'd together; and to these four *Classes* all Visible Nature is reduced. Now these four general Orders of Things differ from one another as the Superiour differs from his Inferiour. So that the first of these is lowest in Dignity, as meer Existence is Inferiour to Life, and Life to Sense; so Existence, Life, and Sense joyn'd together are ennobled by the addition of Reason. Thus from the lowest

loweſt of theſe *Orders*, as by a ſtep you ariſe to contemplate the next Superiour, and ſo forward to the higheſt *Rank* of Viſibles.

5. In like manner every one of theſe *General Claſſes* does contain within it ſelf ſeveral *Specifick Degrees* or ſteps of Nature, which by way of Gradual Perfection ſurmount one the other. So that the Inferiour Specifick Nature is a ſtep to the knowledge of the Superiour; and ſo forward till you come to the Supream *Degree* in that *Order*. For as the Providence of God relating to the Government of his Church was revealed to *Ezekiel* by a Wheel within a Wheel, ſo the ſame Providence, as relating to the Conſtitution of the World, appears to a Philoſopher as *Scala ſupra Scalam*, *viz.* by Regular Aſcents terminating one in

the other: From which Conſideration it was that I Entituled this Diſcourſe *Scala Naturæ.*

6. The loweſt *Order* of Beings is that of the Inanimate, in which we look upon the Earth as moſt Inferiour, both in place and eſteem. The Water is more lively, and moving; the Air ſtill exceeding the Watry Element, yielding Breath for the ſupport of all Living Things: But the Fiery Nature exceeds all the former, not only by reaſon of its Exquiſite Agility, but becauſe 'tis the very Fund and Source of Vegetation. I make no doubt to ſay, that Fire is the very Vegetative Soul of all Animate Nature. A Truth ſo ſenſible and plain as this (methinks) ſhould not have eſcaped the Obſervation of Old Philoſophers; but that heretofore Men did not

ſo

ſo much conſider things as Natural Philoſophers, but as Religioniſts: They conſidered Natura Powers as if they had been Super natural, and ſo amuſed themſelve by turning Nature into Myſtery.

7. How elſe could it have come to paſs that when a vaſt Globe of Fire was ſeen to ſurround the Earth every day; whoſe Heat too was actually felt by all ſenſible Creatures; whoſe Active Power was obſerved to produce all Vegetables, and yet they ſhould not obſerve that the Solar Fire was the Soul of Vegetative Nature? It muſt be confeſs'd they did apprehend things as Religioniſts, not Naturaliſts. And hence 'twas that they worſhipped the Sun as a God, becauſe all Vegetables aroſe at his Call, were ſupported by his In-

fluence, and as his Heat retir'd ſo their Life withdrew from them. But had they underſtood that the Sun had been the God of the Vegetables, in which they lived, moved, and had their Beings, only by a created Inſtrumentality of neceſſary and Natural Cauſation; inſtead of being ſtupid Idolaters, they had become Sage Philoſophers.

8. 'Twould be endleſs to purſue all theſe ſteps of Nature, even in the loweſt Rank of Inanimate Beings; as to ſhew amongſt the Stones, how one excelleth another, from the Pebble to the Topaz: Or to ſet forth the degrees which are in Metals, from Iron to the pureſt Gold. Nay, we know that Gold may be refin'd to ſo great a Purity, as to impart the Tincture of

of common Gold to Lead, Iron, or any courſer Metal. Nor does any Chymiſt know the higheſt degree of Purity to which Gold is capable of being refin'd.

9. Perhaps you will ſay, I have left my ſteps of Nature, and am run into the Art of Chymiſtry. I ſay not; for in the matter I am ſpeaking upon, Art createth nothing; but only findeth out the Perfection of Nature. So that if I could ſhew you the Elixir of Pure Gold which would tranſmute, I ſhould only exhibit to you a Natural thing in its greateſt Brightneſs and Purity. Not any mixture made by Art, but a Natural Simple, ſeparated indeed by Art from its groſſer parts, as if I had by Labour digg'd up a Diamond, and with great care cleanſed it from the

the Dirt which had encloſed it. Setting aſide then the ſeveral *Ranks* and *Degrees* contained in the *Lifeleſs* Nature, I will advance one Pace higher to the *Animate*.

10. Now, of Animate Things there are three diſtinct Specifick Natures; the one ſtill exceeding the other, not only in *Degree*, but in the Perfection of its *Rank and Order*. Thus Vegetables, who have ſimply Life with thoſe Operations which are ſuitable to it in a low *Degree*, are excelled by Senſibles, which enjoy not only Growth, but a proper Life of Senſe, with Faculties and Operations correſponding thereunto. This is alſo exceeded by the Rational Nature, which ſurmounts Vegetation and Senſe, by the addition of Intellectual Capacity, having Faculties and

and Operations agreeable to it ſelf.

11. And now if we ſurvey the *Vegetable Order*, who can enumerate all the various Species of Beings contained within that Sphere? It has been the Work of Ages to Compoſe an Herbal, every ſucceeding Age having added ſomething to the Labours of the former, but ſtill leaving the Work to be conſummated by future Generations. The Species of Vegetables being ſo Numerous, that they have not yet fallen under Humane Determination.

12. To me indeed it ſeems that there are two *General Ranks* of Vegetables ariſing from different Principles: Some do not ariſe but from Seminal Particles immedi-

ately derived from the Root or Branch of the Vegetable, or from the Seed thereof. Others ariſe from neither Seed, Root, or Branch; as Graſs, which is produced where there is no ſuſpicion of any Seed ſown, but yet it ariſeth from a Vegetable Principle, though by way of an Equivocal Generation. I make no doubt to ſay, that the Surface of the Earth is of a Vegetable Nature; and that the Graſs, and ſome common Excreſcences are no more the Productions of Seed ſown, than the Feathers upon Birds, or Hair upon Beaſts, or on the Heads of Men: And theſe we know are Excreſcences growing in the Pores of the Skin from a Vegetable Power contained therein. So the Graſs is a Vital Excreſcence ariſing from, and being nouriſhed by a Vegetable Vital part

part of Earth, which is the outward Skin and Surface of the Globe.

13. But who is able to go ſtep by ſtep through all the various *Degrees* of Perfection which are in Vegetables? From the Cortex of the Earth, which is the loweſt, to the ſenſitive and humble Plants, which are the higheſt Rank of Vegetables at preſent known to us.

14. And now as it is but one ſtep from the Inanimate to the loweſt Animate Nature, *viz.* the Vegetable; ſo is it but one Remove from Vegetable to Senſitive Beings. For as the Surface of the Earth producing Plants was the *Nexus utriuſque Naturæ*, the very Link which chain'd the Inanimate and Vegetable Natures together,

ſo ſhall we find ſome Vegetables which in a manner partake of Senſible Nature, and are productive of the loweſt ſize of Animals; as the meer Earth produceth the meaneſt Vegetables. Witneſs thoſe ſmall Inſects which are bred in Flowers and Herbs. The Flies which are lodged in Oak and Elm leaves, being bred in ſmall Cavities thereupon; and thoſe Grubs to which the Oak-Apple and Hazel-Nut are as a *Matrix*. So that here you have the *Nexus Naturæ vegetabilis & ſenſitivæ*, the Link which unites the Vegetable and Senſitive Natures together, and thereby makes all the ſteps in this *Scala Naturæ*, this Aſcent of Nature to be even, and of equal diſtance from each other, and ſuffers no chaſme or gap in the Climax of Nature. In ſhort, Inſects

are

are the *Flos Naturæ Vegetabilis*, the very Flower, Yeaſt, and higheſt Working of Vegetable Nature.

15. But although by an eaſie ſtep I have led you from Vegetable to the loweſt *Degree* of Animal Nature, I will not undertake to enumerate the ſeveral ſorts of Living things contained in this one lower *Claſs* of Inſects, but will ariſe from this *Order* of Imperfect to the higher *Rank* of Perfect Animals. And by the way I cannot but obſerve, that although Philoſophers have called Inſects Imperfect Animals, in diſtinction from Fowl, Fiſh, and Beaſts, which they ſaw were more perfect. I ſay, I cannot but obſerve, that the Alliance between Inſects and perfect Animals is ſo near, that 'tis often diſputed, to which of

theſe *Claſſes* ſome living Creatures do belong; as the Eſt, the Frog, the Mouſe; whether they ariſe not ſometimes from Corruption only, or elſe from their proper Seed.

16. To reckon up the ſeveral ſorts of Perfect Animals, either Birds, Beaſts, or Fiſh, has been attempted by many Naturaliſts, though as yet not brought to Perfection, by reaſon of the great Variety which is obſerved in each of their *Claſſes*. My Buſineſs is from hence to ariſe to the Third ſtep of Animate Nature, *viz.* the Rational or Intellectual. Now, as the Regular *Steps* and *Degrees* of Perfection have been obſerved through the Inanimate, Vegetative, and Senſitive Beings (as from the Pebble to the Diamond, Iron

Iron to Gold, from the Shrub to the Cedar, and from the Batt to the Eagle) ſo may a Parallel difference be ſeen amongſt Men, with reſpect to Stupidity and Acuteneſs, Barbarity and Civility, Cowardize and Courage; and with regard to Vertuous or Vitious Inclinations. So that although Logick will not give us leave to ſay, that there are different Species of Men, yet our Experience will tell us, that there are ſeveral ſorts of Men diſtinguiſh'd from each other, as Metals, Minerals, Stones, Birds, Fiſh, and Beaſts differ amongſt themſelves in their reſpective *Claſſes*.

17. And as it has been obſerved that the Inferiour Nature has aroſe to ſuch an high Degree, as to become the next ſtep to its Superiour Species, (as the Surface of the

the Earth to Vegetation, and ſome Vegetables are the next degree to Animality) ſo may we obſerve ſome meer Animals approach at leaſt the next degree to Rationality. It requires great ſharpneſs of Wit to diſtinguiſh the Sagacity of ſome Beaſts and Birds from the Rational Inferences and Concluſions of Men. And again, 'twill be no ſmall difficulty to ſhew wherein the Reaſon of the Savage People dwelling in *Soldania*, and other places of the known World, exceeds the Sagacity of many ſorts of bruit Beaſts: So that there muſt be ſome degree of Sagacity, or Underſtanding, which is the ſame in Man and Beaſt, which is the Link which ties the Animal and Rational Natures together.

18. By this time, Sir, you cannot forbear to ſay, What is all this Diſcourſe of the Chain-work of Nature to the Buſineſs you took in hand? Do you mean that I ſhould take this Diſcourſe for a Proof that there are ſuch a ſort of Beings as the ſuppoſed *Genii*, or *Guardian-Angels*? To deal plainly, I did intend this Diſcourſe as a Rational Proof of the *Genii*; and I ſuppoſe it will appear ſo to you, unleſs you can think that now I have brought you by *Degrees* from the loweſt *Species* of Beings up to Humane kind; (I ſay) unleſs it be poſſible for you to think that I have brought you to the top of all created Beings, to the very laſt Link of the Chain of Nature, ſo that the next ſtep you take muſt be to the Infinite Deity. But,

Sir,

Sir, can you imagine your ſelf to be the very next thing to God Almighty? That there is no *Medium* between Man, who is but one remove above a Beaſt, and the Supream of all Beings? Or is it not much more reaſonable to think that there are at leaſt as many *Orders* and *Degrees* of Subſtance in the Spiritual and Inviſible Nature, as in the Corporeal and Viſible?

19. Moreover I deſire it may be conſidered that as yet I have only mentioned that ſmall Portion of Viſible Nature which is the Object of our Senſes, and contained in the narrow compaſs of that Tarraqueous Globe we inhabit; having not touched upon thoſe Numerous and various Species of Corporeal Beings which inha-

inhabit the Planetary Orbs. I know, Sir, you have a thought large enough to comprehend what Men of the moſt refined Senſe have all agreed upon, *viz.* That every Fixed Star is a Central Orb of Vital Fire, and has its proper *Vortex* of inhabited Globes turning round it, as this our little Earth, and her Siſter Planetary Worlds turn round their proper Vital Center the Sun: Not to mention the *Satellites Jovis & Saturni*, the Starry Companions of *Jupiter* and *Saturn* lately diſcovered, and by their Diſcoverers dedicated to the Houſes of *Medici* and *Bourbon*. There is no Philoſopher at this day who can entertain ſo narrow a thought, as to imagine that all theſe vaſt Orbs are uninhabited, but made only to ſcramble about the Univerſe, as Gloworms

worms upon a Bank, and afford a faint Light to a benighted Traveller. No Man who conſiders that the Emanations of Divine Power, Wiſdom, and Goodneſs, are agreeable to their Infinite Fountain, but will, like *Alexander*, ask for more Worlds, beſides all theſe bright ones I have mentioned, rather than ſtint the Influence of Divine Bounty to the dark Globe we tread upon, and ſuppoſe all that is viſible was deſigned *Only* for us.

20. Numberleſs muſt be the *Orders* and *Degrees* of Corporeal Nature inhabiting within theſe Immenſe *Vortexes*; and may we not reaſonably ſuppoſe the *Species* and Ranks of Incorporeal and Inviſible Nature to bear, at leaſt, equal proportion to the Corporeal and

and Visible? Not but that these Spiritual Subsistences, though invisible to us, are yet discernable to each other; who have a mutual knowledge of one another's Powers and Faculties: And I doubt not but from the Glories of each Nature they form to themselves an Idea of the Original Fountain-Being, far surmounting any Image we can draw from what is Visible.

21. But although the great variety of this Intellectual System is extended vastly beyond our Imagination, yet the *lowest Degree* in the *most Inferiour Order* of these Spiritual Beings; that which is the neareſt of all to us, and the *Nexus utriusque Naturæ*, the very *Link* which joyns the Rational *Visible* to the Rational *Spiritual* Sub-

ſiſtence, ſhould (methinks) be ſome way diſcernible to us. May I not ſay, that it has condeſcended to be perceptible ſometimes to our Senſes? I think the Experience of the World will bear me out in this, ſince both Profane and Sacred Authors bear joynt Teſtimony to the Truth hereof. The former ſort of Writers treat of them under the Names of *Dæmons* and *Genii*. The Sacred Writers give them the Appellation of *Angels*. *Plato* treateth at large of theſe *Dæmons* in his *Cratylus Sympoſion,& Republic*. where he teaches that they are a ſort of Mediatory Gods between the Supream God and Men, to transfer the Sacrifices and Services of Men to God, and return the Bounties of God to Men. He alſo ſhews that they have

have ſome hand in the Government of Humane Affairs.

22. And not only *Plato*, but ſeveral of his Followers have written particular Treatiſes concerning the *Genius* of *Socrates*; the chief of whom were *Maximus Tyrius*, who wrote in *Greek*, and *Apuleius* in *Latin*. The former of theſe Authors, in his Twenty Sixth Diſcourſe Reaſoneth thus: *There is but one Supream God, who ſitting in his Throne above, beholds, and Governs all things which are in Heaven, or within the compaſs thereof, with the ſame care as a Father uſes in Ruling his Family: And indeed he is the Father, not only of Men, but of that Immortal Race, which being of a middle Nature between God and Men, diſcharges a Mediatory Office between*

both. Theſe are the Inhabitants of the Air, which is contained in the middle ſpace between Heaven and Earth; being in Nature as well as Place Inferiour to God, but Superiour to Men: They are God's Miniſters, but Mens Inſpectors and Governours: And in this reſpect they may be eſteemed next to God, becauſe they are ſuch watchful Guardians over Men. For (ſays he) *becauſe there is ſo great a diſtance of Nature betwixt God and Men, 'tis agreeable that ſome Intercourſe and Communication be found out which ſhould be* Αρμονίας δέσμος, *the Bond of Union, to make up an Harmony between ſuch different Natures.*

23. And

23. And this Notion he Illuſtrates from the Uſefulneſs and Neceſſity of an Interpreter between the Greeks and any Barbarous Nation upon occaſion of any Treaty, which is advanced by this middle Officer, who as a *Deus Medioximus* joyns them in Bonds of Contract, and lays thereby the Foundation of mutual Commerce and Friendſhip. *Now theſe Genii* (continues he) *are ſent by the ſpecial Favour of God, to Guard thoſe Men who ſhew the trueſt Reſpect to the Supream Being; and upon this Account it was that* Socrates *had the Favour of one of theſe Miniſtring Spirits to be his continual Attendant.* And at laſt he concludes with this Reflection, *viz. Whenever you ſee an ill Man, you may be ſure he is without the*

Aſſiſtance of a Guardian Dæmon. I have been the longer in tranſcribing this Author, becauſe in the moſt full and lively manner he ſets forth the ſenſe of the Divine *Plato* and his Followers, as to this Point. After this, it would be too tedious to repeat the Hiſtory of *Brutus*'s Genius, which is ſo well known to all who have look'd into *Latin* Story. So that I may conclude this Letter, and take leave of you with a Proof of this Point from Sacred Scripture.

24. I know no Man who diſtinguiſhes Religion from Bigotry, or Scripture from Comment better than your ſelf. 'Tis you who have taught me that Religion is a plain, ſhort, and wiſe Inſtitution, which excludes all unintelligible Myſteries, becauſe they are puzling

and

and unapplicable, and conſequently uſeleſs: It ſhuts out all Tedious, Nice, Scholaſtical Argumentations, which have been ſo Voluminous and troubleſome to the World. 'Tis you who have convinced me that there can be no need of a Curious and Critical Skill in words to make me capable of underſtanding what a plain well-meaning Man ſays. As for obſcure Propheſies you are wont to leave them to Future Time, as to their proper Commentator. 'Twas you made me know that when any Inference is pretended to be drawn from Sacred Writings, what tends to a by-end, or a baſe Secular Intereſt, it was then deduced not from the pure Text, but a corrupt Comment: For you often obſerved to me, that the grand deſign of the Scripture was to Teach, not

not how to Exalt our ſelves, but how we ought to Glorifie God. And to this end it is (as I conceive) that the Doctrine of the *Genii* or *Guardian-Angels* is ſet forth in Holy Scripture, *viz.* to convince us of our own Weakneſs, and the need we have of God's Miniſterial Powers to ſupport us; as likewiſe to teach us that we ought to render Praiſe and Glory to God, who ſends thoſe *Elohim*, thoſe Mights to our Aſſiſtance. Thus St. *Paul*, who being caught up into Heaven, had Communication with them, tells the *Hebrews*, That God's Angels are *all Miniſtring Spirits, ſent forth to Miniſter for them who ſhall be Heirs of Salvation*, Heb. 1. 14. How agreeable is this ſaying to that of *Maximus Tyrius?* viz. *An ill Man*

Man has no good Dæmon for his Companion.

25. 'Tis univerſally agreed that Man was Originally deſigned for Converſation, becauſe he is made both fit for it, and alſo deſirous of it. 'Tis agreed likewiſe that *Adam* and *Eve* were by their Original Innocence and Integrity fitted in Paradice for the Converſation of Angels. Now, to be made fit for Converſation, and yet denyed it, was, not to have been in Paradice, but in a Deſart. But when we find that an Evil Angel was actually admitted to them in that place, it muſt be concluded that their good Guardians could not in Juſtice be excluded from their Converſation.

26. In the Syſtem of our *Vortex* 'tis obſerved, that the Planets of *Saturn* and *Jupiter* have their Attending Stars of leſs Magnitude to accompany them, and ſet off their Grandeur. And in the Syſtem of the Intellectual World it may be obſerved, that the Angels (whom God calls Morning-Stars, *Job* 38. 7.) of more eminent Office and high Degree, have alſo a Splendid Courtage, and Glorious Retinue to attend them when they are executing their Commiſſion. 'Twas doubtleſs a Spiritual Star of the Firſt Magnitude who was ſent Ambaſſador from Heaven to Publiſh the Birth of Chriſt, *Luke* 2. 9. *And lo, the Angel of the Lord came upon them, and the Glory of the Lord ſhone round about them.* And how this Angel was attended

you

you read in the 13*th.* Verſe: *And ſuddenly there was with the Angel a multitude of the Heavenly Hoſt praiſing God.* If the Angel who was ſent to the Shepherds was ſo well attended, doubtleſs the Good *Genii* who were the firſt Guardians of *Adam* and *Eve* in Paradice, had ſuch a Train which was ſuitable to their Honourable Character; and ſuch as would yield a very agreeable Converſation to the new-created Inhabitants of that Delightful Place. Suitable to this Obſervation is it, that when *Abraham* converſed with his Good *Genius* upon the Plains of *Mamre*, he diſcovered two more Angels which attended his Perſon; but although he ſaw three, he addreſs'd himſelf only to one of them, calling him Lord, *Gen.* 18. 1, 2, 3. *My Lord, if I have found favour*

in

in thy ſight, paſs not away, I pray thee, from thy Servant. *Lot* had two ſuch Meſſengers ſent to deliver him from the Deſtruction then falling upon *Sodom*, whom he likewiſe called his Lords, *Gen.* 19. 1, 2. *And there came two Angels to* Sodom *at Evening, and* Lot *ſate in the Gate of* Sodom, *and* Lot *ſeeing them, roſe up to meet them, and he bowed himſelf with his face towards the ground; and he ſaid, Behold now my Lords, turn in,* &c. *Moſes's* Attendant was an Illuſtrious Spirit, as is evident by his Appearance in the Buſh, as a Flame of Fire, *Exod.* 3. 2. So *Iſraels* Guardian through the Deſart appeared in a Pillar of Fire as he firſt conducted them out of *Egypt*, *Exod.* 14. 19. *And the Angel of the Lord which went before the Camp of* Iſrael, *removed and went behind*

behind them, and the Pillar of the Cloud went from before their face, and ſtood behind them. And in the 24*th.* Verſe this Angel is ſtiled by the Name of God, and ſaid to look through the Pillar of Fire. *And it came to paſs in the Morning-watch the Lord looked unto the Hoſt of the* Egyptians *through the Pillar of Fire, and the Cloud, and troubled the Hoſt of the* Egyptians, *and took off their Chariot-wheels.*

27. 'Twould be too long to inſiſt upon all thoſe Inſtances the Holy Scriptures afford us of the Aſſiſtance good Men have received from their Spiritual Guardians, (whom *Daniel*, from this their Office, ſtiles Watchers, *Dan.* 4. 13. *Behold, a Watcher; and a Holy One came down from Heaven.*) As

how *Elijah* was taken up into Heaven by them, whoſe Brightneſs was expreſſed by a Chariot of Fire, 2 *Kings* 2. 11. How *Daniel* was by his Guardian preſerved among the Lions, *Dan.* 6. 22. *Shadrach*, *Meſhach*, and *Abednego* in the Burning Furnace, *Dan.* 3. 28. *Peter* delivered by his Angel out of Priſon, *Acts* 17. 8, 9. *Lazarus* carried into *Abraham*'s Boſom, *Luke* 16. 22. But the thing I would here obſerve, is, that the Guardian-Angel is the Link which joyns Humane Nature to that which is purely Spiritual; which appears becauſe he uſes a Vehicle of Cœleſtial Fire, by which he does in ſome meaſure partake of the moſt refined degree of Material Nature. In this manner thoſe Creatures appeared to *Ezekiel*, as burning Coals of Fire, and as

Lamps,

Lamps, *Ezek.* 1. 13. So *Daniel* deſcribes his Angel, That *his Body was like the Beryl, and his Face as the appearance of Lightning, and his Eyes as Lamps of Fire*, Dan. 10. 6. So the Angel who appeared to *Mary* is deſcribed, *Matth.* 28. 3. *His Countenance was like Lightning*, &c.

28. It muſt not be omitted, that according to our Saviour's Doctrine, little Children have their Angels, who behold the Face of God, *Matth.* 18. 10. And ſince he ſpeaks of Children without limitation, it may reaſonably be inferr'd that God allows every Infant his particular Guardian, who is obliged to keep watch over him, at leaſt ſo long till vitious Habits confirmed or increaſed, ſet this pure incorrupt Watcher at liberty

to withdraw from his Charge. So that they continue their Aſſiſtance only to thoſe who make good uſe of their Spiritual Attendance. As St. *Paul* writes, *Heb.* 1. They are *ſent forth to Miniſter to them who ſhall be Heirs of Salvation.* That is, their Miniſtration ſhall be continued only to thoſe who improve by it. Thus the Father of Spirits finds Employ for his Legions of Angels, but exerciſeth not *Mezentius*'s Cruelty, by Chaining the Living to the Dead; a pure Spirit to a corrupted Mortal. You ſee then, Sir, when a Man loſes his Innocency he parts with his beſt Companion.

29. It may alſo be obſerved that Bodies Politick as well as Individual Perſons have their Spiritual Watchmen allotted them; which

which was very Anciently obſerved by the *Romans*, as appears by a Form of Incantation uſed by their Generals to call the Tutelar Angel out of whatſoever City they laid Siege to. Which Form is ſet down by *Macrobius* in the Ninth Chapter of his Third Book of Saturnals. Nor is it leſs certain that *Michael* was the Guardian-Angel of *Iſrael*, and therefore called their Prince. *Dan.* 10. 21. and *Chap.* 12. 1. *At that time ſhall* Michael *ſtand up, the great Prince which ſtandeth for the Children of thy People.* To this Paſſage St. *Jude* alludes, where he ſays, That *Michael* the Arch-Angel contended for the Body of *Moſes*, *Jude ver.* 9. The Jews he calls the Body of *Moſes*, as Chriſtians are by St. *Paul* called the Body of Chriſt, 1 *Cor.* 12. 27. We read

that the Law was given to *Moſes* by the Miniſtry of Angels, *Acts* 7. 53. 'Tis not unreaſonable to ſuppoſe that this Arch-Angel was chief of them by whom God ſent the Law to *Iſrael*, who therefore bare the Name of Lord, of whom *Moſes* writes, *Exod.* 33. 2. *The Lord came from* Sinai, *&c.* The ſame Spirit doubtleſs ſmote the 185 Thouſand of the *Aſſyrians* in the days of *Hezekiah*, *Iſaiah* 37. 36. But how frequent Deliverances *Iſrael* had received from his Miniſtry, can no more be computed, than the many Aſſiſtances a Child receives from his Guardian-Spirit.

30. Without all doubt theſe Glorious Spirits take Delight in every one who reſembles them in their Nature or Office, but eſpecially

cially if in both. So that if Purity be the Nature, and Charity the Office of a Good *Genius*, I need not name to you the Man who his particularly recommended himself to their frequent Converſation, and eſpecial Aſſiſtance. I am,

SIR,

Your, &c.

Books

Books Printed for, and ſold by John Lawrence, *at the* Angel *in the* Poultrey, *over againſt the* Compter.

Gell's Remains, being ſundry Pious and Learned Notes and Obſervations on the *New Teſtament*, opening and explaining it; wherein Jeſus Chriſt, as yeſterday, to day, and the ſame for ever, is illuſtrated; by that Learned and Judicious Man Dr. *R. Gell*, late Rector of St. *Mary Aldermary*, *London*.

Chriſtian Religion's Appeal from the groundleſs Prejudice of the Sceptick, to the Bar of Common Reaſon; wherein is proved, 1. That the Apoſtles did not delude the World, 2. Nor were themſelves deluded,

deluded. 3. Scripture Matters of Faith have the beſt Evidence, 4. The Divinity of Scripture is as demonſtrable as the Being of a Deity. By *John Smith*, Rector of St. *Maries* in *Colcheſter*.

Quarto.

The Jeſuits Catechiſm, according to St. *Ignatius Loyola*; wherein the Impiety of their Principles, Perniciouſneſs of their Doctrines, and Iniquity of their Practiſes are declared.

The Reverend Mr. *Samuel Slater's* Sermon on the *Thanksgiving-Day, October 27th.* 1692. at *Crosby Square*.

—— His Sermon at the Funeral of Mr. *John Reynolds*, Miniſter of the Goſpel, who dyed in *London December* the *25th.* 1692.

—— His

—His Sermon Preached *Feb.* 19. 1692. upon the Funeral of that late Excellent Servant of our *Lord Jeſus*, Mr. *Richard Fincher*, who finiſhed his Courſe *Feb.*10*th.* 1692.

An Apology for the Miniſters who ſubſcribed *only* unto the ſtating of the *Truths* and *Errors* in Mr. *Williams*'s Book. Shewing, That the Goſpel which they Preach, is the Old Everlaſting Goſpel of Chriſt, and vindicating them from the Calumnies wherewith they (eſpecially the younger ſort of them) have been unjuſtly aſperſed, by a Letter from a Miniſter in the City, to a Miniſter in the Country.

The Anſwer of *Giles Fermin* to the vain and unprofitable Queſtion put to him, and charged upon him by Mr. *Grantham*, in his Book, Entituled, *The Infants Advocate:* viz. *Whether the greateſt part of dying Infants*

Infants ſhall be damned? Which *Advocate*, while he ſhuts all Infants out of the *Viſible Church*, and denies them Baptiſm, opens Heaven to all dying Infants; juſtifying thoſe of his Party, who admit them all as he doth into Heaven without Regeneration. The Preface may be very uſeful for the Children of Godly Parents.

Some Remarks upon the Anabaptiſt Anſwer [Sold by *John Harris*] to the *Athenian* Mercuries; and ſome upon his Anſwer, who ſtiles himſelf, *Philalethes Paſiphelus*. By *Giles Firmin*.

A brief Review of Mr. *Davis*'s Vindication giving no Satisfaction; being for the greateſt part of it no direct Anſwer to what is charged upon him, but meer *Evaſions* to deceive the Reader. Things that tend to Practice are chiefly inſiſted upon,

upon, other things but lightly touched; to which is added Remarks upon ſome Paſſages of Mr. *Criſp*, in his Book, Entituled, *Chriſt alone exalted.* The Reaſon of the Author's Engaging in this Controverſie, is given in the Preface to the Reader, by *Giles Firmin*, one of the united Brethren.

A Sermon Preached before the Right Honourable the Lord Mayor, and Aldermen of the City of *London*, at St. *Mary-Le-Bow*, *Jan.* 30*th.* 169¾. By *William Stephens*, B. D. Rector of *Sutton* in *Surrey*.

FINIS.